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THE ORIGINAL ALPHABET by Millie Lukes

"In the Beginning was the WORD and the WORD was with God and the WORD was God." (John-1:1)

The Word implies either a spoken or written thought or action. Where do the Scriptures state the Word is to be found? Plainly, "with God", and the "Word was God."

It is quite evident that we must seek some verification of this expression, "The Word." Words are composed of letters. As the first expression was THE WORD, necessarily it must have had some sort of manifestation, some great out-pouring force, some powerful magical impetus.

The Psalm 19: 1, may give us a clue. "The heavens declare the glory of God; and the firmament sheweth his handiwork." The word firmament gives its meaning, "the vault or arch of the sky, the heavens." With reference to the above Bible quotation, we instinctively turn our eyes heavenward and find, the Stars. Usually things of importance are carefully placed in a "vault" - so God must have thought well of His work (the Word), to have placed same in the "vault" (the heavens).

The beauty and luster of the Heavens inspires us, but it is not long ere we become conscious of something intangible, something that awakens within us the realization that the Stars are placed not by mere chance but purposely in curious and unique formation. We trace an outline and our vision gives to us the formation of a written letter, in the firmament (the heavens, or vault).

Our interest is immediately challenged. We seek further and to the "glory of God" there is revealed to our unbelieving eyes a language formed from Starry Letters.

In tracing the various outlines of these letter symbols we find a similarity between the Starry Alphabet and the so-called Hebrew Alphabet; Hebrew only in that it was carried down from remote past, through this channel of racial strain, and while due credit must be accorded this racial strain, still any claim as to the origin of the Alphabet must be reflected in the fact that the Heavens speak the language eternal, hence the Alphabet belongs to no race or creed. It is the Voice of God and the Starry World gives to man THE WORD that was in the beginning, "the Word of God." This, and this alone, is the concept of a universal language. It is written in sparkling gold, imperishable and "in glory to all ages." The Heavens give to us a story, not alone of the Story of Man.

Many of the most ancient alphabets are based on star groups, consequently we have the best evidence believing the Alphabet to be of starry origin.

Thought can never be made manifest



words are the means of concretizing thought, so the God-thought finds expression in eternal letters written in the Heavens. The Word was an emanation but when it assumed its form in eternal letters, it became a "Revelation written in the Heavens.".. (Ps.XIX)

Letters are abstract ideas. God-thought, or the Logos, could not become clarified until it assumed form, and thus a great deal of Light is reflected on the subject of the Origin of Language, and going back into the foundation of Language, we find a fixed relation of words to ideas, or thought.

The written Celestial language is the origin of all language. There was a time when the Spirit of the Letter still existed, and man then spoke and understood its magical import, up to the time of the confusion of language and the babel of tongue.

The true image of God is His WORD, and words are capable of performing miracles. The Word flashing with the brilliance of fire, throughout the starry worlds, is alive with intelligent conception emanating from the fountain head, God.

Through the eyes of the mind and an innate Faith, the WORD speaks through the consciousness of man, and thus God's action looms from out the shadow of an unknown past, and the WORD becomes the matrix of a language that conceals the hidden light of all occult knowledge and science.

This alone is the "rainbow of promise" as written in the sky, "The Word of God". Man is the ever unfolding Word. The Language of the Stars reveals the symbolism and alchemical process of man's purification and regeneration. It is the very essence of a universal philosophy, combining the eternal masculine and the eternal feminine. It is the conquering Mystery of the Life Force..

(To continue.)

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### THE SECRET OF

by Andzia Landa Korzeniowska  
("Salima")

I have a secret  
A precious secret  
To mortal man I cannot divulge.

This precious secret  
Is a sacred secret  
Which to all I may not tell.

For this sacred secret  
Is a hidden secret  
And most rare beyond treasure all.

And it was whispered  
In soft notes of kissing birds  
To me in the sanctity of my heart.

In murmured soothing tones  
The tones my beloved owns  
I've heard the secret singing.

And stealing softly, unexpectedly  
Its orbs gloriously illuminated  
The secret Itself doth reveal.

Wooring gently  
Knocking softly,  
It bid my heart open at its call.

A secret so precious  
A secret so sacred  
What can my heart know, but all.

In my solitude  
In throbs like that of the lute  
It creeps into my abode.

And as its heart throbs  
In tune making mine throb  
It revealeth to me its source.

In joyous being  
Harmoniously singing,  
Enjoying union with the All.

If my secret you have solved  
Your secret it must be,  
For no mortal man may know.

As this secret is the One  
And may be known by One,  
Surely the One and one must be the One.

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#### JUDAS ISCARIOT WHO CARRIED THE BAG by St. George

Judea means a territory or country. There is always a center or pivotal place in a country or territory. For example: Upper and Lower Egypt. The human body was likened to Upper and Lower Egypt, the pyramids of Cheops were built on the exact line dividing Upper and Lower Egypt.

The prophet Isaiah said: "I will build an altar IN Egypt and on the BORDERS thereof." The solar-plexus fills that state-



ment when applied to the human body.

June 21st...The Sun is on the dividing cusp: May 22nd to June 22nd, the Sun is in Gemini (the Twins) and the stars or Suns of Gemini are Castor and Pollux.

The disciple that corresponds to Gemini is Judas, looking two ways,--good and bad (Castor and Pollux) twins: One loves the master and kisses him -- the other betrays him to the Roman soldiers, who carry "sharp-pointed spears".

Pilate (meaning a javelin; see Bible Dictionary) sees no fault in Jesus, the Seed. Why should he? And says: "I will have nothing to do with the death of this just man", but does not prevent the soldiers from crucifying Him. He COULD NOT and ought not to have prevented it, for Paul (meaning a still small voice) said: "If Christ be not crucified then our preaching is in vain."

JUDAS was "a man from Kerioth (meaning a place of seeds)". Kerioth is derived from the Greek word Kuryetein, meaning two cities. JUDAS represents the two stars, Castor and Pollux. When an animal has the testicles removed it is castrated; and in common parlance, the testicles are named bollox.

ISCARIOT is derived from the Greek word Iskariotes (Smith's BIBLE DICTIONARY says: Iskariotes refers to the tribe of Judah or Judea or Judas and is also connected with Kartha in Galilee, or Kartan, a double city"), so once more we have Gemini or Castor and Pollux. In Latin, Iskariotes is: scrotea or scrotum,--a bag or apron.

Now this particular Judas "carried the bag", and the bag contained silver; all students of Alchemy or Physical regeneration should read the allegory of Laban in Genesis. Laban is Hebrew for white, and silver that Judas carried is called the white metal.

After "the kiss", which can now be readily understood, "Judas went out and hanged himself." How many men who function on the sex plane wish that Judas would not so promptly "go out and hang".

The writer in the Acts of the Apostles worked up his parable in a somewhat different fashion, thus; it seems that Judas bought a field and there was some trouble about the payments as there is in our time when ye real estate man sells a field on instalments and the buyer fails to pay up promptly. Albeit, this Judas was quite another kind of a deal. Judas had realized that he must carry the silver in the bag (white metal) up to the field that he desired (the cerebellum and pineal gland) and also that on the way the silver must be crucified at "the place of the skull" where Adi and Pingali cross (X) in the medulla oblongata, where the spinal cord commences to descend (the river Jordan, which means a descender) and where Joshua, Jesus or fish (Joshua, the son of Nun, the 14th letter of the Hebrew alphabet, meaning a fish) crossed over on dry ground



and the "twelve tribes of Israel set up stones" (see Book of Joshua), these stones represent the 12 mineral salts of the blood.

ISRAEL means blood or molecules. The pneumo-gastric nerve-- "a strait and narrow way that leads to life eternal", commences where the medulla oblongata touches and extends down to the solar plexus, with branches reaching to lungs and stomach. The SEED or SEEDS, one of which is born every 28 1/2 days (every moon or month, of which there are 13 in 365 days, crosses there in order to go down into Jordan--the spinal cord--to be baptised of John (I.Ch.N.) the formula of Christ or oil or ointment.

Thus is silver changed from a base (or basic) metal into gold. Judas, having kept back part of the silver and using it before he hung, to kiss with, betrayed the seed on its way to be lifted up to the pineal gland, and so he was (in this case) accused of buying with blood, and "He fell headlong (or head down) and his bowels all gushed out." "Thirty pieces of silver" refer to the yieldings of the physical, mental and spiritual to the sex act, for the cypher (30) is only a symbol and 30 or 300 or 3000 simply express 3.

The same story is found in the temptation of Peter (petra or stone): "Before the cock crows thou shalt deny me thrice." The Scriptures are the ne plus ultra of all literature. No science on earth but is founded in these incomparable scripts.

#### . Supplement to the foregoing:

St. George probably refers to Ananias as recorded in the 5th Chapter of Acts, and leaves it to the reader to work out the symbols, as both relate to the same operation; for we know that great Mystics start their readers out on the "open road" of great adventure, and then quietly slip away "leaving the main thing to you", as St. Thomas wrote. It is easy to think of St. George as an ancient alchemist pondering over the ancient terms, eating when he had to, and only sleeping when his eyes refused to stay awake. Mother Nature loved him and whispered in his ear of earth's inner fires. No secret to him where the birds found their gay coloring, or why the rose's glowing heart reflected love's own color. The bees whispered to him the secret of their six-sided cells of honey-comb; and the ant told him the names of the milk herd in ant-land. But the greatest of all great mysteries he knew: Where the Holy of Holies lay hid and the place of fragrance over against it; and the deathless watcher throughout all the ages was no stranger to him, so I sing:

"Seek ye first the Kingdom,  
The ancient records say;  
Then the good thy heart desireth  
Is sure to come thy way.



"Pondering these words so mighty  
 My soul said, It is true;  
 I will seek that place so lofty,  
 Lo! I know it is in you.

Long, I know, had been the journey  
 Ere this truth was seen so clear  
 But when realized in my being,  
 Peace had come; there was no fear.

My Shepherd knows--in pastures green  
 My longing heart has found its rest.  
 Oh! ye who doubt, seek ye the same  
 Then wilt thou know thy Kingly guest.

He sitteth high -- on lofty throne,  
 While hear, the place of fragrance lies;  
 And over all--in ceaseless watch  
 Is the Almighty One who never dies."

Consummatum est.

Q.S.

"Before the cock crows thou shalt deny me thrice."

Thus spake Jesus to Peter. Jesus, from Ichthos (Greek for fish) here represents the seed born in the manger or repository of brain fluids that descend along the pneumo-gastric nerve to solar plexus. Here is the house of bread or "Bethlehem". The fable in scripture deals with the animal desire in its failure to cooperate with the seed and carry it up to the brain. Peter is from "petra" meaning mineral or rock. All people in all ages have used mineral or stone to typify the male organ of procreation. The difficulty of overcoming sex desire, especially by the male, is universally recognized. In this story Peter is made to say: "I would die for Thee, etc. etc.", but the maiden appears and Peter at once denies the seed. Crow means to produce friction; hence the rough grinding sound in a rooster's throat is called "crow". Curse or swear has the same origin, but neither curse nor swear has the same origin as "oath". Peter did not utter an oath, but he "began to curse and swear", and immediately the "cock crew". Peter and the cock are identical--simply synonymous. While in the fable, Peter did not "go out and hang himself", he felt very badly and repentant. The entire generative world feels just that way after the crowing of the cock and have, way down the ages. Anthony and Cleopatra; Nero and his mistress, the voluptuary in Constantinople and the Christian civilizee protected by license and the words of a priest or politician can all feel badly at the crowing of the cock. "Thou shalt deny me thrice", clearly refers to physical, mental and spiritual.



In the history of the Greek immortals, their Gods, we find Zeus, their greatest, to be the Jupiter of the Romans. It was said that the movement of his eyebrows shook Olympus to its base. Thus one glimpses the dynamic energy of Zeus. Zeus was said to have divided the control of the universe with his brothers Neptune and Pluto. Now Neptune, also called Poseidon, was the god of the sea. He, too, had great energy and could cause great storms and volcanic eruptions. Pluto was the God of Hades, the lower regions, the dead. These three were the offspring of Cronus and his sister-queen, Rhea. The two latter, in turn, were the offspring of Uranus and Gaea. Uranus personified "heaven", whilst Gaea, "earth". Their union produced the Titans, of whom Cronus and Rhea were a part. Thus Uranus and Gaea were, in the myths, the grandparents of Zeus, Neptune and Pluto.

It was said that these sons of Cronus would displace him as ruler and he, learning this, was said to eat up his offspring. However, Zeus was smuggled away and eventually reached maturity (analogous to Moses) when his grandmother, Gaea, helped him to disgorge the captor of his brethren, their father, Cronus, and released them. Thereupon a battle ensued between the Titans and the followers of Zeus. Zeus and his brothers were the victors and held Mount Olympus. Later they confined most of those not completely overcome, to the lower regions, and one ATLAS was condemned to bear the heavens on his shoulders. Then Zeus, chosen as the greatest of the gods, divided the rulership of heaven and earth between himself and his brothers.

Passing over the histories of further progeny of the gods and their histories are found in every land, we pause to meditate on the inner significances of them all. And we see the dawn of a day of manifestation and the great centers of creative activity pouring forth into and thru form--given name and body according to the ability to do that, by those who glimpsed the inner realities of creation, ages untold ago, and each new age bringing new interpretations, new names, new imaginary forms of the gods of old as they visualized them.

And although aeons of time, as we know it, have passed since the first myths were woven, the principle has remained the same. The positive and negative principles in UNION resulting in a further outpouring, radiation, response, re-radiation, LIFE expressing through its two great poles, positive and negative, masculine and feminine Principles, as it was in the beginning, is now and ever shall be.

And this, on each plane of Be-ing. The three planes, symbolized by Zeus, Neptune, and Pluto. On the plane of Divine energy, in its highest, Zeus and his feminine counterpart. In the world of out-manifestation, Neptune and his feminine aspect (as we read, the spirit of God moved on the face of the waters). And in concretion we see Pluto and the feminine aspect, ruling.



Each representative of great cosmic centers of Divine life-energy in a cosmic phase.

Now some of the Greek religious festivals to the gods and those held especially to Zeus were held at Olympia. And the playground was under the shadow of Mt. Cronus always at a period a few weeks after mid-summer, a period of fulness of beauty and splendour of that little wooded hill under Mt. Cronus. Remembering that Cronus is the god of periodicity and that his wife, Rhea, the invisible helpmeet, who as a chalice of fire within the world-soul, transmutes the creative energy of Life itself, we catch the vision of the games of old and the outpouring of energy, not so much a tribute to Zeus as an attribute of Zeus. And catch the vision of identical principles operative on all planes of being, and while the myths could be or have been related to planes invisible to humans, it is easy to glimpse analogies "below", in our human experiences on the physical plane still, with that which was then and no doubt now, "above". To picture the Great God Zeus, overshadowing the outpouring of life-energy, "below", at the propitious moments, termed of old, just after mid-summer, under Mt. Cronus, that period when energy within form would again be spent in the games, to the honour of Zeus.

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#### THINGS I LOVE by Salima

A peaceful heart  
A smiling mien  
These are the things I love.

A gentle glance  
A caressing hand  
Are dear to my heart always.

A joyous laugh  
A beautiful thought,  
Bathe my soul in delight

A loving tone  
A flowing heart  
Carry me away in Light.

A graceful line  
Like the curve of the Beloved's smile  
Thrills me to ecstasy.

A subtle shade  
As that veiling the countenance of Love  
Leads me to celestial joy.

But in the Light of Love's dazzling Eye,  
I melt away for an aeon in Thee,



ASTROLOGY: THE FOURTH "HOUSE" by F. Techt,  
Springdale, Conn.

The Fourth House rules the home, and is not the home the most important thing in life? It is the sanctuary of peace. It does not make any difference what the home is like. The important matter is the people who live in it. It is the home that makes people civilized. It is of no use to look for peace unless we create peace at home and there is where most of the trouble starts.

People will fight armies to preserve their homes. The country we live in is also our home, but the greatest of homes is our mother earth, that provides all the necessary things for life. She is the most important of mothers for our material welfare. There are the laws of nature which we must obey or we cannot enjoy the gifts of Mother Earth. The home is a shelter against the elements, in time of need. We keep homes warm in the winter and cool in the summer; we eat, sleep, work, relax, pray in the home.

As the Moon rules Cancer which represents the home, we find we can enjoy home life when we are only children. The father will play with the toys with his children; the mother provides the comforts for the family, and is pleased to see them all eat her pies and ask for more. The child runs home when it gets hurt at play and it knows mother or father will fix it up, and everything is all right again. The man, when coming home after a hard day's work, when things went wrong, knows a smile and kiss from his wife will give him new strength to battle on the next day. So that we see it is the home that man and woman will live for.

We pity the homeless, we provide poorhouses for the unfortunate in old age. The home is the most divine place on earth and we all should do our utmost to provide peace and comfort for all who are living in it.

Mother Earth, our big home, gives one a body and consider this truth, that this body is the home of the soul. The body being the home of the soul, we must see to it that that home of the soul is provided with different ways and means of finding peace and happiness in life. There is no man or woman who could tell another how to furnish the body to suit that soul that lives in the particular body. So it is up to everyone to find out for himself. When we are highly developed in spirit we know how to provide a real home for our soul, and wherever we go, we can give others the peace and joy of spirit which we possess. Only in this way can we develop universal peace on earth. Keep peace in your body or home; then nothing can disturb you, and contribute to all life your sense of the "peace of home".

The fourth house also rules all land, mines and the like. How many are not land poor? The reason is that they want to



own more than they need. Do not over-burden yourself with property for which you have no use. It is a liability.

Your body is not a comfortable home when the nerves have gone wrong. Think every day of your earthly home, the body, and keep it clean and healthy, and give to others when asked. Keep peace in your home and do not interfere in other homes, nor let others disturb yours. Go out into Nature, and She will give you peace. Find joy in all life, even when sad. Do not forget to give thanks to Mother Earth for everything she provides you to sustain life.

My love and peace to all creation.

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PROCLUS: ON THE NATURE OF EVIL (Thomas Taylor translations)::

"The turpitude of the soul is indeed ignorance and a privation of intellect, and its molestation from passion arises from discord in the soul, and an abandonment of the life which is according to reason."

"It is not possible for that which chooses things of a worse nature to remain in such as are better, but it soon tends to that which is dark and base, for every election leads the soul to that which is similar to its choice."

"He who pursues virtue, always obtains the object of his desire, and lives according to virtue; but he who desires externals, does not always obtain that which is conjoined to his appetite."

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"Life is a hospital in which every patient is possessed by the desire of changing his bed..

"He who does not know how to people his solitude, does not know either how to be alone in a busy crowd."..Charles Baudelaire  
Tr. Arthur Symons.

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"It is always a silly thing to give advice, but to give good advice is absolutely fatal."

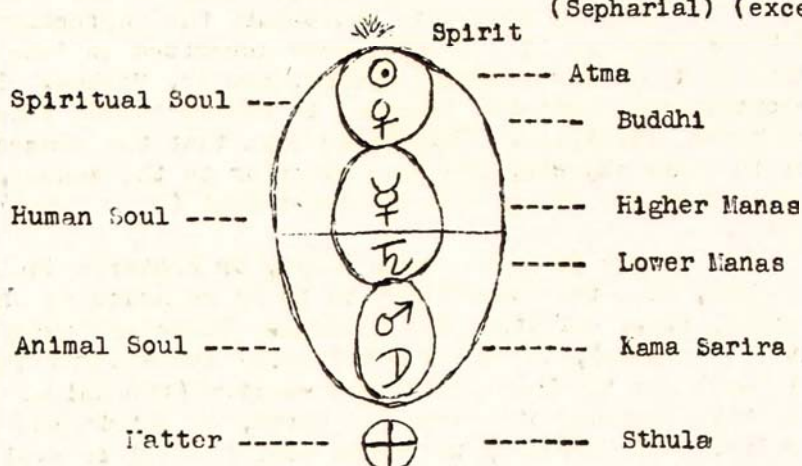
"Ignorance is like a delicate exotic fruit; touch it and the bloom is gone."

"A man who is master of himself can end a sorrow as easily as he can invent a pleasure."

"Love is all very well in its way, but friendship is much higher. Indeed nothing in the world is either nobler or rarer than a devoted friendship."... From Oscar Wilde.

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THE YOGA OF YAMIA by Walter Gorn Old  
(Sepharial) (excerpts.)



Commentary: The use of the expression "pibantan", i.e., the two drinkers or enjoyers, may here give rise to misunderstanding, and it is, therefore, well to explain that the two enjoyers are the two aspects of Mind which are "as light and shadow to one another". In the Vedantic conception of the human principle of Mind (MAN--to think, MANAS--the thinker), the sphere of consciousness is said to be related to the phenomenal world below, i.e., the world of shadows, and the noumenal world above, or World of Light. The correspondences show the Higher Self (Buddhi) as the Charioteer, following the illustration given by Krishna to Arjuna in that section of the MAHABHARATA called BHAGAVAD GITA; the Manas, or lower aspect of the Self, is the guiding principle of thought by which the driver directs and controls the senses through the passions and emotions. The faculty of enjoyment is attributed neither to the senses nor to the lower aspect of Mind, but to the cogniser of the senses, i.e., Buddhi, the imperishable Self.

Thus we see Mind in its dual aspect as related to Spirit on the one hand and to Matter on the other. The senses are the causes of delusion, the passions those of pain. Only when directed by the Charioteer are the senses to be trusted, and the means of this control is Manas, the rational principle. They are then made to serve the will and purpose of the owner of the chariot, and are likened to horses that have been trained.

It is worthy of note in this place that the kabalists of the Hebrew school of thought appear to have adopted this illustration and to have transmitted it to the Greeks. They called the body of man Mercabah, the chariot of the Soul, and the whole story of man's struggle with the lower passions and his final victory over them is told in bas-relief on the frieze of the Parthenon at Athens.



The Gnanavadi is indicated as one "guided by Intelligence, who can handle the reins of reason." Such an one will reach the end of his journey in safety and obtain the perfection of Yoga or Union with the Higher Self, here described as "the exalted state of that all-pervading spirit, namely, Vishnu. Incidentally we obtain some definite teaching in regard to the relations of the human principles. Thus it is said that the senses are superior to their objects, the mind superior to the senses, Buddhi superior to the Manas, and the Great Soul (Atma Mahan) to Buddhi.

It appears from the Gupta Vidya, or esoteric doctrine of the East, that the human being is to be regarded as primarily twofold, i.e., spiritual and natural. These are referred to as Pitris (fathers), the solar pitri being Atma-Buddhi (the Spiritual Soul) and the Lunar pitri Kama-sarira (the animal soul). From this alliance of Heaven and Earth, of Spirit and Matter, or the Divine and Natural, the human soul (Manas) is evolved. Higher than the individual soul is the Purusha, the Monad, or Son of God (of One Substance with the Father), and lower than the animal soul is the gross body (Sthula). This scheme is indicated in the above diagram.

The body has no other expression than that represented by chemic action.

The sarira, or astral body, is the seat of sensation.

The Kamic principle is the seat of emotion, passion, desire.

The lower manas is the seat of perception and cognition.

The higher manas is the centre of intellection and of reason.

The Buddhic principle is the seat of intuition and spiritual conception, and, finally the ATMA is the source of all being, the light which, reflected in the different planes of matter, appears as various forms of consciousness.

Hebraic system: Atma--Shekinah; Buddhi--Neschemah; Manas--Ruach; Kama--Nephesh; Sarira--Tzelmo, or Tzelo; Sthula--Guph.

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### MY TRUE LOVE by Carole Wilson

Like a mighty rush of crystallized air,  
From out the realms of endless space,  
My true love comes and strokes my hair,  
Or gently smooths it from my face!

Gone, then, the lonely depths of being,  
As His Presence fills my soul...  
And I see with truer seeing,  
From life's beginning to its goal!

On occasions we have spiralled  
To where the universe folds back,  
And clasps closely to her bosom  
The earth on its elliptic track!

Time is not...nor young nor old...  
When we are thus together!  
Youth's eternal! No heat nor cold...  
Joy's supreme...no thought of weather!

Earth-love compared, seems but a bawdy,  
Tawdry, cheap, not worth the name;  
Thoughts leap o'er this, as o'er shoddy,  
To BE this Love of Spiritual-Flame!

Oh, the grandeur of this union  
Is beyond words to express;  
But from out these precious moments  
Comes the Peace that lives to bless!

This Light of God's transforming art,  
Joining with Love, in rightful way,  
Enters each seeking, sincere heart...  
And awakens it to the Christed Day!

Then, rising from the heart, He soars,  
Deep chanting to the skies...  
On rays like fire, thru Heaven's doors,  
He vanishes before my eyes!

Who is this, my unseen Lover?  
Is it He of Whom Angels sing?  
On Whom the Sun's rays uncover  
Streamers of colors from each wing?

I stand silent, serene...feeling Him still,  
Patiently waiting for Him to unchain  
And lift me, on the Power of God's Will,  
To Life-everlasting in the Kingdom again!

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#### GOAT MILK

more notes on a very  
healthful subject by HEB

Some authorities on the subject of nutrition writing for  
DAIRY GOAT JOURNAL, of some years back, have the following to  
say on Goat Milk:

Lord Playfair, noted English physician, attributes the in-  
crease of consumption in children to the use of tuberculous cow



milk, and to make matters worse, a cow may be suffering from the malady in its earlier states without the disease being detected, according to the BRITISH MEDICAL JOURNAL.

The late Sir William Broadbent, in an address on "Prevention of Consumption and Other Forms of Tuberculosis," delivered at the Technical College, Huddersfield, England, made allusion to this fact in the following sentence: "It is interesting to note that asses and goats do not suffer from tuberculosis, and to bear in mind that the shrewd physicians of past days used to order asses' and goats' milk for persons threatened with consumption."

Dr. Pol Delhade, Director of the Sanatorium at Helbert, Belgium, in a paper read at the First National Congress for the Improvement of the Goat, said, in comparing the milk of the goat with that of the cow, in this particular: "(1) There are in Belgium at the present time 300,000 milch goats and 900,000 milch cows; (2) Amongst these 300,000 goats there is probably not one affected with tuberculosis, whilst among the cows, according to whether the estimate be made by an optimist or a pessimist, there might be anything between 50 per cent and 75 per cent of animals suffering from or showing signs of this disease; (3) The goat is almost immune from tuberculosis, whilst the cow never is."

M. Mathis, professor in the Veterinary College at Lyons, France, and M. Coquet, inspector of meats in the slaughter houses of Lyon-Vaise, France, and many others, agree in the evidence they give as to the extremely rare instances in which tuberculosis has been discovered in the carcasses of goats, for there goats' flesh is largely consumed as well as goat milk.

M. Provent, veterinary surgeon at Fontaine-sur-Saone, wrote: "I have never met with a case of tuberculosis amongst the goats of Mont d'Or during the whole of my 24 years of practice in that region."

The researches of Dr. Barbellion of Paris, on the digestibility of goat milk compared with cow milk, reference to which was made at the International Congress of Medicine in that city, explain the reasons why the former is more digestible than the latter: According to the results of experiments made, it was ascertained (1) that the curd of cows' milk forms a dense, adhering mass, which, by agitation, separates into clots that are but slightly soluble. The curd of goat milk, on the other hand, forms into very small, light flakes, which are soft, very friable, and very soluble, like those in the milk of the ass and in human milk. (2) The curd in both human milk and in that of the goat after agitation, is precipitated very slowly and incompletely, while the curd of cows' milk is precipitated very rapidly and very completely. (3) Submitted to the action of digestive ferments, human milk and the milks of the ass and the goat were digested completely in 20 hours, whilst the same process applied to cows' milk showed only a very slight advance



after 60 hours. (4) The milk of the goat approximates more in its composition and digestibility to human milk than that of any other animal.

Dr. Augustus Voelcker, the well-known analyst of the Royal Agricultural Society of England, some years ago explained the comparative digestibility of goat milk in the course of his report upon some goat milk he had been analysing. "The cream globules in goat milk," he remarked, "are smaller than in cows' milk, and as the milk is more concentrated than cows' milk, the cream globules are contained in goat milk in a more perfect state of emulsion than in cows' milk, in consequence of which hardly any cream rises to the surface on allowing goat milk to stand at rest for 12 hours or longer. One of the samples threw up scarcely 1 per cent of cream, and the two others none at all, on standing for 24 hours."

In order to destroy, in cows' milk any possible germs likely to generate disease in the human organism it has been the practice of late years to sterilize it, in which condition it becomes a congealed, defunct liquid. D'Escherisch, who has studied comparatively milk fresh and sterilized, has shown that milk is not merely a nutritive liquid, but is endowed with a biological activity upon the digestion, absorption, and assimilation of its component parts. "Milk", he says, "contains substances in the nature of ferments of a varying solubility according to the class of animal. These ferments, necessary to digestion, are destroyed by sterilization. Thus it is that vigorous children with a well-formed digestive canal, and which is well furnished with digestive ferments and assimilators, are able to push to thrive on sterilized milk, but, on the other hand, children that are delicate have need of the ferments contained in raw milk and are quite incapable of digesting milk rendered inert by sterilization."....from BOOK OF THE GOAT, H.S.Holmes Pegler.

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In a brochure by Hetty Isma Raizizun, 1626 North La Salle Street, Chicago, Illinois, who markets Goat Milk of excellent quality in powdered form, she writes: The chemical Fluorin found abundantly in goat's milk is the element that hardens teeth and lends polish. Teeth with sufficient Fluorin are being unearthed in Egyptian tombs thousands of years old. Ulcers result from acidity and the neutralizing effect of goat's milk is soothing to any inflamed area, also preventative. The expectant mother will do her offspring and herself both a favor by drinking goat's milk. Fluorin is part of the bone composition and taken alternately with cow's milk will contribute far toward the child's welfare. No bow-legged babies when goat's milk is used and no premature wrinkles or loss of teeth for the mother. When too much starch or carbon is eaten iron cannot be



assimilated. Thus anemia is developed. Try knocking out the acids of excess starch (sugar, candies, and white flour product with a glass of cool goat's milk. (The powdered form is converted into liquid by the simple addition of water and subsequent adequate stirring.) The element, Fluorin, also helps build hair. People who assimilate sufficient Fluorin never get bald. Goats do not contract "T.B." Then too, the milk is alkaline which helps to neutralize acids. Where acidity is present there is a lack of elimination of body poisons, a contributing factor toward tubercular development. When nauseated by poor fat assimilation try a glass of goat's milk. If you know of anyone who has those "mornings after" when even water will not stay down, try goat's milk. It's a revelation! When a food is not constipating it might be called a natural laxative. This is true of goat's milk. Such joy to the bowels. Modern science now makes it possible for you to procure a pound of goat's milk powder no matter where you live. A pound of powder is equal to 60 heaping teaspoonfuls. This will permit you to drink two glasses of milk daily for a full month. If you are farsighted enough to make this test you will begin to know what has been missing in your life.

Thus, Gentle Reader, you have an inkling of the values in this great natural product and we have given these hints in the hope that you might wish to do right by yourself and inquire further into the matter, as many already have. Simply write to Hetty Razzizun for details and prices, etc., and you will never regret that day. .. HEB

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ZEUS by A.B.Cook (some notes)

There is recorded a picture of a half-length painted man holding a mantle arched above his head. E.Q.Visconti proposed to name him "le Ciel", i.e., Coelus, the Latin rendering of the Greek OURANOS. The Roman writers, from Ennius downwards, make Coelus first the grandfather and then the father of JUPITER, and Oriental, especially Syrian, worshippers, identified him with JUPITER himself. Hence the mantle (blue) on the column of Trajan on Jupiter. This design influenced both Raphael and Michaelangelo.

(The Uranian System of Astrology, introduced in America by Richard Svehla, Phoenix Book Store, Cleveland, Ohio, to whom the Gentle Reader is referred for particulars on this exciting system of astrological exactitude, has JUPITER as the "ruler" of Aquarius,--note above ref. to OURANOS as JUPITER in the myth, and also see the references in THE GOLDEN FLEECE to follow in OPEN SESAME, in which Jupiter's power in AQUARIUS is shown, also note the attribution of JUPITER PLUVIUS, the "rain-maker", as Aquarius is THE MAN WITH THE PITCHER OF WATER, which Jesus said to see.)



On a sarcophagus at Amalfi, Coelus with his mantle spread above him is seen immediately beneath the throne of Jupiter. This conception was taken over by Christian art.

For the men of Arcadia (who lived on acorns) by reason of their righteousness and piety, were guests of the gods, and sat with them at table; the gods openly visited the good with honor, and the bad with their displeasure. Indeed men were raised to the ranks of gods in those days, and are worshipped down to the present time--but in the present age, when wickedness is growing to such a height, and spreading over every land and every city,--men are changed into gods no more, save in the hollow rhetoric which flattery addresses to power; and the return of the gods is reserved for a distant future when they shall have gone hence.

The sanctity of the stranger-guest who as early as Homer and probably much earlier was placed under the protection of ZEUS, and was almost as great as the sanctity of the kinsman's wife, and to displease him was a religious sin, for which, according to one legend, Herakles was sold into slavery to Omphale.

Eagle on pine-tree. (Pineal?)

Eagle on crooked bough (of oak). (Thyrus)

Eagle winging his way directly towards JUPITER sitting on a throne. (Eagle at solar plexus at navel?) (See: Thomas Lake Harris' GOD'S BREATH IN MAN: "Jupiter the god of the Golden Gates, enters the plexial way.")

Woman before Zeus with left hand raised in reverence and in the right a pomegranate.

Zeus-like deities in wolf-skin garb.

Arcadian Zeus-Lykaïos.

Etruria: Hades garbed in wolf-skin.

From Etruria to Gallo-Roman DisPater, a short step.

Muses, according to orthodox tradition, were the daughters of Zeus of Olympos by Mnemosyne (it was as a shepherd that Zeus wooed Mnemosyne with whom he passed nine nights). It is permissible to suppose that Zeus had in the far past his consort Mousa or "mountain"-mother, whose pipes and timbrels were borne by a band of inspired female followers.

Thaleia the muse became by Apollon, the mother of the Korybantes.

Another account made their parents Zeus and Kallipe. The Korybantes were sons of Kronos and Rhea, sons of Apollo and Rhytia, of Helios and Athena.

Korybantes, the first men, who had sprung from the earth like trees.

Korybe the Macedonian form of Koryphe and mean "Peak-men".

Korybantes--Kabeiroi, mystic initiates.

Statius compares the sacred dances of the Samothracians to those of the Kouretes.



This cult was flourishing in the 3d century of the Christian era.

Cyprian, bishop of Antioch, was, as a youth of 15, initiated for forty days on Mt. Olympos by seven hierophants into certain obscure mysteries. In the home of the gods he was taught the meaning of musical notes and sounds. He had a vision of tree trunks and herbs of divine potency. Puberty-rites connected with growth of vegetation--Cabiric.

In the early days the Muses were to Zeus what the mountain-roaming Maenads were to Dionysos.

Orpheus, the son of one of the Muses, played for them on Olympos, taught Hidas, and there met his death.

Orpheus' tomb identified by L.Henzey-H.Daumat--MISSION ARCHAEOLOGIQUE DE MACEDOINE, Paris 1876, Texte p. 270 f. with a tumulus near the village of Karitza.

Six nymphs of Dodona, identified with the Hyades and named Kisseis, Nysa, Erato, Eriphia, Bromie, Polyhymno or Arsinoe, Ambrosie, Bromie, Kisseis, Koronis,--were by some apparently regarded as the nurses of Zeus, though others explained that Zeus had given them Dionysos to tend.

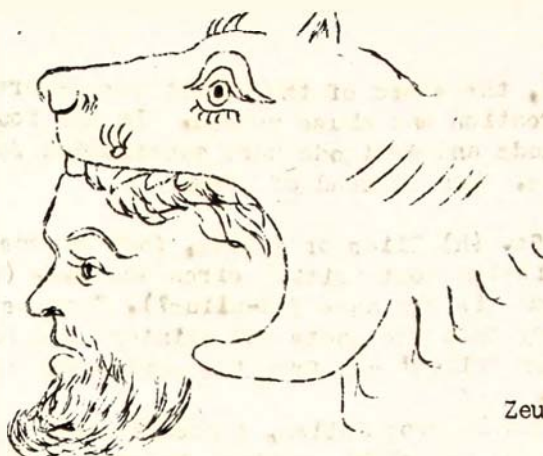
In late times the Dionysiac connection was intensified; Korybantes and Kabeiroi came to the fore; and certain shrewd persons recorded their conviction that the original Kabeiroi had been two in number--Zeus, the elder and Dionysos, the younger.

Helike and Kynosoura, two Cretan nymphs, nursed Zeus when an infant. She, when pursued by Kronos, changed them into bears and himself into a snake. Hence the constellations Ursa Major and Minor, and Serpens.

SABAZIOS: If the Zeus worshipped at Dion was thus Dionysiac in character, akin to the Phrygian Zeus, Sabazios, we can understand why he has the snake as his attribute. The slain Korybas became a snake, and snakes were of importance in the mysteries of Sabazios 12 miles south of Dion was a town which the Tabula Petingeriana it was Sabatium in Sabazion, a cult center of Sabazios. It may be suggested that the monastery of St. Dionysos, from which start the modern counterpart of the ancient procession to the altar of Zeus, has in the name of its patron saint preserved a last echo of the Dionysiac cult. On the highest peak of the mountain is a small chapel of St. Elias, built of rude stones collected on the spot. To it once a year go the monks from the monastery of St. Dionysius in the ravine of Litokhoros. Their procession starts at night by torch-light, and they say a mass in the chapel on the summit.

Aristotle: "ON THE UNIVERSE": God being pure has his station above in a pure place, even that which we truly name ouranos, since it is the "boundary" (horos) of things "above" (ano) and Olympos as "wholly-shining" (holo-lampis) and separate from all such darkness and disorderly movement as arises among us by means of storm and stress of winds.





Zeus-Lykaiaos

The ideal poet inspired by Apollon and the Muses, ultimately derives his message from their omnipotent Sire; he delivers to mankind the oracles of Zeus. Nay more, in a sense he is Zeus. Enthroned as a divine king on earth he is a human counterpart of the divine king enthroned in heaven, heaven being located on the summit of the "mountain".

Zeus married Hera on a mountain top.

Orphic Cosmogony: The original rulers of "snowy Olympos", were Ophion and the Oceanid Eurynome; the former gave place to Kronos, the latter to Rhea, who, in turn, were eclipsed by Zeus.

Albrecht Dieterich sought to prove that the worship of the Olympians was shaken, if not overthrown, by the combined attack of three great movements. The first was what he terms a revolution from above--the rationalism of Greek philosophical thought, originating in a higher strata of society by a Thales here, a Kritias there, and gradually working its way downwards thru the masses; the second was a revolution from underneath--the spiritual unrest and upheaval of the lower orders, which found expression in many an upward yeast, the passionate cult of Dionysos with its rites of death and rebirth, the pure precepts of Orpheus bringing hopes of a bright hereafter; the Pythagorean propaganda eager to explain the true course of human life, the sacrament and mysteries claiming to guard men's souls thru the grave itself; thirdly, there was the revolution from without--the influx of foreign faiths from Egypt, Syria, Asia Minor, Persia,--which in bewildering succession poured into the Mediterranean area till Hithraism, modified into the solar monotheism of Aurelian, seemed to merge all other creeds into that of Sol Invictus, "the unconquered Sun". These were indeed Titanic forces. But Zeus, who had vanquished the Titans, somehow managed to hold his own.

But Orphic-Dionysiac contacts were still there. If Orpheus was priest of Dionysos and Dionysos was son of Zeus, "a modus vivendi" was, after all, not impossible.

In the attacks and counter-attacks of "pagans" and "Christ-



ians", the sword of the Spirit was deserted for the old argument, altercation and abuse method. In the fourth century the persistent gods and demigods were substituted for with Christian saints. Man instead of gods.

St. (h) Elias or Helios, fact expressly noted by Sedulius, a Christian poet writing circa 430 A.D. (probably due to speculation on his own name Sed-ulus?). Chrysostom thot in the second century that the poets and painters had borrowed their conception of Helios' car from the scriptural account of the prophet Elias.

The Emperor Julian, a neo-Platonist of the Syrian School, wrote his remarkable oration in praise of the Sovereign Sun for the Saturnalia of 361 A.D. He notes that the Cypriote priests had common altars and common precincts for the Sun and for Zeus; nay more, that Apollon himself had declared--"Zeus, Hades, Helios, Serapis--one."

Serapis or Sarapis: This Deity was regarded by Egyptians of the Ptolemaic period as the Apis of Osiris (Asar-Hapi), a human mummy with a bull's head and the sun's disc between his horns. The Greeks conceived him as a chthonian Zeus and indicated his solar powers by means of a rayed crown.

Serapis was originally the Babylonian god EA, whose cult-title Sar-apsi, "king of the Ocean, king of the Deep Sea" became by a series of normal changes, sar-apsi, sar-aps, sar-ap's, ser-apis, Serapis. Serapis is first mentioned in connection with Babylon. Their ancient cult at Sinope may go back to an early Assyrian occupation of the town. His worship was introduced into Egypt by Ptolemy I Soter, who deliberately identified him with Osiris-Apis. This arrangement of the facts explains inter alia the relation of Serapis to IAO, whose name is the final form of the Babylonian EA (EAU or Eau, later Iau).

The descendants of Aion and Protogonos were called Genos and Genea and dwelt in Phoinike. When a drought befell, they stretched their hands to heaven towards the sun, and he was the one god that they worshipped as lord of Heaven, calling him Beel'samen, which signifies "lord of Heaven" among Phoenicians or "Zeus" among the Greeks.

Sun and moon as eyes of the animate sky,--Zeus.

Herakles as an initiate wears myrtle-wreath. Dionysis wears an ivy-wreath and carries a thyrsus. A bull relief shows ivy over the shoulder as the bull has his head down.

Sun was in Leo when Persephone was carried off.

Iao-Dionysiac--fruitage period.

(To continue.)

"Pardon is the virtue of victory."...G. Mazzini.

"Happiness is a rare cosmetic."...C. Melville.

"Learning adds a precious seeing to the eye."...W. Shakespeare.

POEMS OF MIDZIA

## A SOUL'S JOURNEY ON THE EARTHLY PLANE

The dawn has broken  
O'er the threshold of life  
Life on this earthly plane.

E'er scarce complete the first drawn breath  
Vision of future pathway reveal'd.

Oh! Mortal Soul hast thou  
The courage to tread the way?  
To tread the tortuous way  
So fully revealed  
At thy breath's first intaking?

A quaking, a yearning  
To turn back whence thou comest  
To journey back to thy fold  
Before the earth doth thee enfold.

The flight to thy home  
On billowy bales ascending  
Delirious rapturous peace extending  
Till thy mother's voice call thee back to thy mission  
From which thou hast taken leave by much commission.

Back from the heights so soothing and comforting,  
Back by uncertain billowy, willowy  
Staircase descending,  
Reaching the distressing regions below  
In motion up-going and down,  
A foothold attempting.

Till thy mother's voice asking  
"Are you here?" bring answer  
"Yes, mother", coming from regions distant  
Making clear the immensity of gulf  
Twixt body and breath,  
Yet making in union  
One complete whole.

The Body so frail a-quivering, senseless,  
Awaiting breath's full flow  
To awaken thy senses,  
The earth in turn awaiting thee,--taking.

O, earth, O, earth, in thy ungracious possession  
Restricting the full joy this soul intended  
Till, in a passion of yearning



Arms upward extending  
 Thy uncle bid thee to fetch water,  
 Behind the closed door standing.

Opening obediently into the darkness peering  
 There a horned owl appearing  
 Who with dread and fear inspiring  
 Drags thee in boldly,  
 Thy soul with terror crying.

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Crying for succor, in mortal dread pleading,  
 Pleading, with arms extended,  
 Awaiting rescuing help of thy mother.

But she, with her beautiful head  
 Thrown back laughing,  
 Her rippling laughter so mocking while rocking,  
 Perceiving not the danger in waiting  
 Behind the door for thee,--awaiting!

One fleet glance revealing  
 The dense, gloomy darkness  
 Whence the owl thee would be hieing  
 And thy soul with agonized terror  
 Crieth out, with much pleading  
 For succor--to thine uncle.

But he in his beauty,  
 A beauty twixt hell and earth  
 His god-like head thrown back  
 A satanic laugh emitting.

In a flash, like that of eternity  
 As if from thine eyes a veil torn asunder  
 Thou seest thine uncle in full light revealing  
 The satanic aspects of man's god  
 Created on this earthly plane.

O! mother earth in thy earthly love,  
 Deifying man on this earthly plane,  
 Adoring blindly, obeying meekly  
 Thine earthly created god.

Dost thou not perceive  
 Thy child's soul in mortal terror crying?  
 Struggling for freedom--  
 Toward Light, its natural heritage, seeking?



The mortal struggle  
 From the clutch of the owl,  
 God of thine, created god  
 Who would thine young charge  
 In eternal darkness and terror plunge?

With agonized cry thine inner being piercing,  
 Summoning with thine heart's prayer  
 The full ray of light freeing  
 Thine tortured soul  
 From bondage releasing.  
 The grasp of the owl's power freeing.

O! naked, weak and panting soul  
 Tis but the first death;  
 Tis but the first mortal struggle  
 On the journey of freedom  
 Which road leads to eternity.

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#### DIVINE MOTHER NATURE

Sublime, divine Mother Nature  
 With Life fully impregnated  
 Pregnant with life of beings uncountable,  
 Numbers beyond man's limited comprehension.

Low harmonious sounds Thy being pervading  
 Tell of Thy paps filled with Life's fluid sustenance,  
 Thine omnipresent offsprings throughout space sustaining:  
 Of countless unborn millions awaiting  
 Time's flowering ripeness.

In Thy heaving and sighing, I hear Life's birth-performance  
 At each gasp and breath-expulsion, countless beings,  
 Life, via birth, has ushered.  
 Thy rustlings and chirpings, Thy daughters thru music to  
 consciousness of great beauty awakening  
 Impressing with reverent awe, her soul, with the sacred  
 mystery of Motherhood.

Thy rhythmic murmuring throughout Thine whole manifestation  
 The heart of God's heirs with perfection of Love inspiring,  
 God's chosen heirs in perfect Love, the essence of breath  
 exhaling,  
 In rhythmic vibration of Love, Harmony and Beauty, all  
 Humanity healing.

Thy rumblings and thunderings, disobedient sons to harmony  
 bringing



Through obedience to Thine immutable Law, creation out of  
 chaos lifting  
 Nature in manifestation, The Sacred Manuscript becoming  
 Enabling her enlightened sons, through her leaves, The Guiding  
 Spirit, in his heart to discern.

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### ON REASON

Reason becomes dominant in man just before the new cycle is at  
 hand.

The Intelligence manifest as reason in man can be recognized  
 as the era of Shiva,

The period of destruction, or disintegration, when outlived  
 customs and beliefs are divested of their forms:

When the essence of that which has proved through test and trial  
 to be worthy of truth is extracted and embodied in a  
 form more acceptable to more enlightened man.

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### OVER A PERFECT BUD

Over a perfect bud  
 A rose as yet unblown  
 Hovers in ecstatic delight  
 A nightingale of sparkling light.

A vision most rapturous to hold  
 The sight in its spell fast bound  
 On my mantle-piece in bliss  
 Embraced in love's ecstatic kiss.

Sublime, fantastic beauty  
 My heart in desire creating  
 A canvas sheer designing  
 Its ethereal loveliness committing.

Poised upon the thin glassy brim  
 Imposition gracefully light  
 I think I see her in ecstasy fluttering  
 As kisses of love upon his heart she breathes.

While watching the light  
 O'er her body of silver playing  
 By direct contrast, his rose glow I note  
 In subtlety a golden heart concealing.

To Bulbul in attendance fluttering  
 Petals in features--Precious  
 Adored Precious petals in pristine beauty holding  
 His golden heart her faculties discerning.

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## THE BEAUTY OF TRUTH by Siraj Fatha Engle

We have just heard read from the Nirtan a very inspired poetical expression of the beauties of Truth. This day is a festival in celebration of the Resurrection and the resurrection that is meant is the resurrection of Truth, the awakening of Truth in the heart of the individual and in the hearts of mankind. That is the resurrection. Jesus Christ, who is the Beloved, and has been the Beloved Saviour of millions of people had attained to this realization of Truth. He was resurrected from the dead, which is the tomb of the soul in manifestation. The soul of Christ was resurrected and in this resurrection He had entered into the Oneness with all life and all beings, so that He entered in consciousness into our very souls. He entered into the spiritual life of all beings,--past, present and future. That is why Christ is always with us. He is in us. We are of Him and He is of us. That is the greatest beauty of Truth, that we are One, that we are not separate; although we feel that we are, in reality we are not, and Truth is Reality.

Truth is most difficult of comprehension because there is nothing with which you can compare the Truth. Most anything else that one can think of in his mind, he can think of an opposite or he can think of a part; he can divide it into parts and he can compare the parts with one another, or he can compare a part with the whole, but you cannot divide the Truth. The Truth is One. That is why the mind of man is not competent to grasp the Truth. Neither is the language of man sufficient to explain the Truth. But just the same one can approach the Truth thru his understanding of the Beauty of Truth, expressed in many ways in life. That is the key to the knowledge of Truth. If one can awaken in his heart an appreciation of beauty expressed in all directions of life, he has the key which will enable him to unlock the door to the realization of Truth.

So we can see in this way many things in life that are expressions of the Beauty of Truth. For instance, this wonderful idea of resurrection which is so appropriate to this day can be observed in nature, because Easter as a festival of resurrection is an idea not original with the Christian faith. It is only a continuation of a similar idea which had existed for a long while before, a festival which was held in honor, held to celebrate the great re-awakening of life in nature from the winter season in the time of spring. In the early spring before the warm days come, we see nature standing stark and bare; the trees are bare, the grass is still slumbering, the birds have not yet fully awakened nor returned to sing the songs of spring, and we see everything in a kind of a stillness, in a state of waiting, in a kind of an expectation of what is to come, and then after a few warm days of spring, we begin to see the awakening and we know from our past experience just about what will take place



within a few days or weeks in nature. We know that although it is standing there without very much apparent life, that in a few weeks' time, it will be bursting with life, with the fullness of life, and that it will be bearing the fruits of this expression of the fuller life in the trees, in the grass, in the animals, in the birds, in the insects, in the flowers, and in the fruits which are to come; all of which are hidden behind this drab exterior of the winter scene is going to unfold itself in the re-awakening of the fuller consciousness of life which will rise up when the warm days come.

That is a beautiful picture of the idea of the resurrection which may take place for the individual and which is taking place gradually for the whole humanity. The spirit, the life, which is hidden under the exterior of the human personality and which very often is not much in evidence, may be awakened there and find a fuller expression in many directions of life; the bodily health is improved; the mind is illuminated; the heart is awakened and the personality of the being is increased a hundred-fold, or maybe a thousand-fold, because the spiritual life has awakened in the human heart. That is the resurrection which we seek for. It is as natural for human beings to seek after a greater life and a fuller expression of life as it is to breathe and therefore they go forth in all directions of life, seeking some outlet to the inner urge, to the fulfillment of their desires, to the fuller expression of life and not knowing often what is the best direction to take, not being rightly guided, they make many mistakes, but in the end, every soul will reach to this attainment,--if not here, then in the hereafter.

The great blessing is that when we have a spiritual teaching given to us from the great teachers of the world who have experienced this, that we may be guided along the path gradually to this realization in its greatest fullness. If we study the scriptures of the world we will discover there many expressions of the Beauty of Truth. That is why expressions of the Beauty of Truth are unfolded for our consideration, that we may study them, that we may meditate upon them, that we may reap the benefits of that meditation, that we may form an ideal in our minds and hearts to go by. A picture is given to us expressed in words that we may build out of this picture an ideal of what an ideal human being should be. That is the great value of the Scriptures. If humanity was already lifted up into the consciousness of the Truth, there would be no need of teaching. There would be no need of representation of divine ideals in poetic form, scriptural form, or artistic form of any kind, because man would already be living that life within himself, but anything which will serve to suggest to the mind or heart a higher ideal to lift one up out of the dullness and the darkness of the lack of spiritual consciousness which will enable man to become human, which will enable him to become divine,--all of that is valuable. It



is sacred; it is in this that we will find the meaning and the purpose of religion, a teaching, a process, a way of bringing man closer to the realization of Truth which is the Reality, that which never changes, that which is never born and that which never dies.

All the external aspects of life, however beautiful they may be, are only passing things. It is here today and gone tomorrow. It is beautiful while it lasts, no doubt, but it is only an expression; it is something passing; but Truth is everlasting and Truth is within us that we may realize it and enter into the life eternal which never dies. That is the ultimate aim and end of all spiritual teaching, and Truth is not such a foreign, strange thing. Truth is ever-present. Truth is all-pervading. There is not any single atom in this whole universe that exists apart from Truth, as small as an atom is, and if you divide the atom into electrons or any other number of divisions, it will always be the same. There is no particle which the mind of man can grasp in his comprehension that is not existing in Truth.

The difficulty is with our limited human mind, that we try to measure the Truth in the terms which we can comprehend. The Truth is immeasurable; it cannot be reached by mind, and why not? Because mind is only a portion of the whole Reality of Being. If mind was all there is, then mind could grasp and contain the Truth, but it can only contain a portion of the Truth. A great mind can contain a great portion of the Truth; a little mind can contain only a drop. It is all Truth. If you take a little cup and walk to the ocean and dip in the ocean a cup-full of water, the water in the cup is the same as that in the ocean, but is there any comparison between water in the cup and the water in the ocean,--although it is the same water?

So it is with the mind of man. What it can grasp and accommodate is only a cup-ful of Truth and when man makes the mistake of taking a little of the Truth in the cup of his mind and saying: "This is the whole Truth. Here you are. I will show you the Truth", and he shows them the cup which he has, containing a little bit of the Truth, and anything which exists is existing outside of that cup is not Truth. What a mistake; what a tragedy that this has been a habit of human beings down thru the ages, due to this because if only they would awaken to realize the unlimitedness of Truth and that this little truth they have got hold of in their minds is just a guiding light, just a ray of light which will guide them to the whole Truth,--if they will follow it, and innumerable beings may also have a little ray of Truth, and if they will follow that ray of Truth, no matter who they are or where they are, they will be led to the one Truth which is beyond their comprehension.

It has been beautifully expressed somewhere that if the sun were shining always and there was never any cloud to obscure the sun we would never know that this light which we call daylight



came from the sun. Just think of that. If the sun were always standing there in the sky, shining, and never was obscured from the sight of man, he would not know that the light which surrounds him here was because of the sun and that is man's position with regard to the Truth, exactly. The Truth is so ever-present and all-pervading that he cannot find it; he cannot see it; he cannot perceive it; he cannot grasp it. But he can realize it and the way he will realize the Truth is through losing himself. That is the meaning of self-sacrifice. That is the meaning of the allegory of Jesus that He gave His life that we might live. He died to all the external consciousness and entered into the one consciousness of all and in so doing He entered into us and to the degree that we realize this, we will become one with Him and becoming one with Him, we have entered into union with God; we have realized the Truth.

It is the aim and the purpose and longing of the soul to accomplish this. In the accomplishment of it, the individual attains to the supreme satisfaction of all desires, the supreme satisfaction of peace, the supreme satisfaction of happiness, the supreme satisfaction of joy and of wisdom and of understanding and of sympathy and of the experience of harmony and beauty in all directions of life. There isn't anything which is desirable which will give satisfaction in any degree which is not represented in that state of the realization of Truth, because it is all that there is; there isn't anything else. All that in this world which we limited human beings consider to be ugly is not in reality ugly. It is only our limited conception of things that makes it so. We measure and we compare and we measure that which is small by that which we consider great, and we compare that which we think is ugly by that which we think is beautiful and according to our measure of beauty so is our measure of ugliness, but if we have reached the point where we no longer weigh and measure and compare, then we find that all things are one; there is not two, and that is the state of the only Perfection that there is existing; a limited part of anything cannot be perfect in itself; it is only the One Reality of all which can be Perfect.

Therefore, let us aspire to the realization of Truth; let us pursue the path towards that realization by creating the ideal of the greatest possible beauty and perfection in our minds and hearts, and allow it to grow and to expand and to become ever greater until it has reached such a proximity to the Reality that it bursts and merges with the Reality. That is our privilege and our opportunity and our real purpose, also, of being here in this life today.

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"Verity is nudity."...L. De Musset.

"Blushes, the echo of sensibility."...De Salm.

"Meditation is culture."...B. Disraeli.



SECRETS REVEALEDor AN OPEN ENTRANCE TO THE SHUT PALACE OF THE KING.

BY Eugenius Philalethes

(Thomas Vaughan) (continued)

CHAPTER TWELVE:OF THE MANNER OF MAKING THE PERFECT MAGISTRY IN GENERAL.

We ought to give immortal thanks to God, because He hath showed these Secrets of Nature to us, which he hath hidden from the eyes of most men. Those things therefore which are freely given to us by that great Giver, we will lay open freely and faithfully to other studious men. Know therefore, that the greatest secret of our Operation, is no other thing than a cohabitation of the Natures of one thing above the other, until the most digested virtue be extracted out of the digested (body) by the Crude one. But there is hereto requisite, first, an exact preparation and fitness of the things that enter into the Work; secondly, a good disposing of external things; thirdly, things being thus prepared, there is required a good REGIMEN; fourthly, a fore-knowledge of the appearances in the Work is required, that your procedure therein be not blindfold; fifthly, Patience, that the Work be not hastened, or head-longly governed. Of all which we will speak in order, as much as one Brother to another.

CHAPTER 13: OF THE USE OF A RIPE ♀, IN THE WORK OF THE ELIXIR.

We have spoken of the necessity of the ♀, and have delivered many secrets of ♀, which (before me) were barren enough to the World; because almost all Chymical Books do abound either with obscure enigmas, or sophisticated Operations, or with a heap of rough and uncouth words. I have not done so, resigning my will in this thing to the Divine Pleasure, who (in this last period of the World) seems to me to be about the opening of these Treasures: Therefore I do no more fear that the Art will be disesteemed, far be it from me; this cannot be; for true Wisdom will defend itself in external Honour. I could wish, that Gold and Silver would at last be of as mean in esteem as Dirt; which hath been hitherto the great Idol adored by the whole World; then we who know these things should not need so studiously to hide ourselves: For we judge ourselves to have received (as it were) the Curse itself of CAIN, for which we weep and sigh, that is to say, We are driven, as 'twere, from the Face of the Lord, and from the pleasant Society which we heretofore had with our Friends, without fear. But now we are tossed up and down, and as it were beset with Furies; nor can we suppose ourselves safe, in any one place long. We oftentimes take up Complaints and the Lamentations of CAIN unto the Lord: BEHOLD WHOSOEVER SHALL FIND ME, SHALL KILL ME. We travel through many Nations, just like Vagabonds, and dare not take upon us the Care of a Family, neither do we possess any certain Habitation.



And although we possess all things, yet can we use but a few. What therefore are we happy in, excepting speculation only, wherein we meet with great satisfaction of the mind? Many do believe (that are strangers to the Art) that if they should enjoy it, they would do such and such things; so also even we did formerly believe, but being grown more wary, by the hazard we have run, we have chosen a more secret Method. For whosoever hath once escaped the eminent perils of his Life, he will (believe me) become more wise for the time to come. 'Tis a Proverb, BATCHELORS WIVES AND MAIDS CHILDREN ARE WELL CLOATHED OR NOURISHED. I have found the World placed in a most wicked posture, so that there is scarce a Man found, whatsoever Face he bears of Honesty, and howsoever he seems to heed public things, That doth not propound unto himself, some private, base, and unworthy end. Nor is any mortal Man able to effect any thing alone, no not in the works of Mercy, except he would run the hazard of his Head; which myself have of late experienced, in some strange or foreign places, where I have administered the Medicine to some ready to dye, distressed and afflicted with the miseries of the Body: and they having recovered miraculously, there hath presently been a rumour spread of the ELIXIR of the Wisemen, inas much that once I have been forced to fly by night, with exceeding great troubles, having changed my garments, shaved my head, put on other hair, and altered my name; else I had fallen into the hands of wicked Men, that lay in wait for me (meerly for suspicion only accompanied with the most greedy thirst after Gold.) I could reckon up many such like things, which will seem ridiculous to some; for they'll say, Did I but know these and these things, I would do otherwise than so: But you let them know, that it is a tedious thing for ingenious Men to have converse with blockish Men. And as for those that are ingenious, they are subtile, crafty, quick-sighted: and some of them have as many eyes as ARGUS; some are curious, some are MACHIAVILLIANS, that search into the life, manners, and actions of Men, most thoroughly, from whom to hide ourself is very difficult, especially if there is any familiar knowledge (or converse.) If any one doth think thus of himself, viz. That he would do so and so (were he a Possessor of the STONE) I would willingly say unto him thus (viz.) Thou art perchance a familiar acquaintance of an ADEPTIST, he would presently consider with himself; and say, THIS IS IMPOSSIBLE, FOR 'TIS GREAT CHANCE BUT I SHOULD ONCE SEE IT; AND BY MY FAMILIAR CONVERSE WITH HIM, IT COULD NOT BE BUT THAT I SHOULD SMELL IT OUT. Thou that imaginest these things of thyself, Thinkest thou that others do not abound with as much quick-sightedness as thyself, who would be able to discern thee? For 'tis expedient to have converse with some, else thou shalt seem to be another quick DIOGENES. But if thou associate thyself with the Vulgar, this is unworthy; but if thou shalt contract familiarity with Wisemen, it behoves thee to be most highly wary lest some of them discern thee, with the same facility as thou believest thyself capable of finding out, as 'twere,



another ADEPTIST (thou being ignorant of the known Secret) if only thou wert able to have a familiar consortship with him, thou wilt not so readily discern that an opinion, being but a conceited one, is without great inconvenience, even a slight conjecture shall be sufficient to procure a lying in wait for thee; for the Iniquity of Men is so great, that we have often known some Men to have been strangled with a Halter, yet notwithstanding were strangers to the Art. 'Twas sufficient that some desperate Men had heard a report of such an Art, the knowledge of which such one bore the name to have. It would be too tedious to reckon up all things, which we ourselves have made trial of; we have seen and heard concerning this thing. Moreover as concerning this present Age of the World, rather more than in any former one, Who is it that pretends not to ALCHEMY? Insomuch, that thou shalt hardly dare to stir thy feet, except thou desirest to be betrayed. If thou dost but do any thing secretly, this wariness of thine, will start in some a zeal of thoroughly searching thee out, even to the bottom. They'll tattle of counterfeiting Money, and what not? But then if thou art a little open, and some unwonted things done by thee, whether in Medicine or ALCHEMY, if thou shouldst have a great weight of Gold or Silver, and wouldst sell it, any one would admire readily, from whence so great a quantity of the finest Gold and purest Silver should be brought; whereas such Gold is scarcely brought from any place, save only GUINY or BARBARY, and that in the fashion of most small sand; but now thing being more noble than that, and in a massie form, will not want a most notable rumour. For Buyers are not so stupid, although they should (like Children) play with thee, and say, OUR EYES ARE SHUT, COME WE WILL NOT SEE, but if thou dost come, thy will even see, even but out of one corner of the eye, so much as is sufficient to bring upon thee the greatest Misery. For silver is by our Art produced so fine, that no such is brought from any place, That which is brought out of SPAIN is the best; it doth somewhat excel in goodness even ENGLISH STERLING, and that in form of plain Money, which is transported by Theft, the Laws of the Nations Prohibiting it. If therefore thou shalt sell a quantity of pure Silver, thou hast even already betrayed thyself: But if thou adulteratest it (being not a Goldsmith) thou runnest the hazard of thy Head, according to the Laws of ENGLAND, HOLLAND, almost of all Nations, by which 'tis provided, That every Deterioration or allaying of Gold and Silver (thou according to the Goldsmith's balance) yet if it be not done by a professed and licensed METALLURGIST, it will be accounted a Capital Crime. We have known the time that when we would have sold so much pure Silver, as was of six hundred Pound value (in a foreign Country) being cloathed like Merchants (for we durst not adulterate it, because almost all Countries hath its standing Balance of the goodness of Silver and Gold, which the Goldsmiths do easily know in the Mass, that should we pretend it was brought from hence



or thence, they would presently distinguish by their PROBE or Trial, and apprehend the seller) they presently said unto us that brought it, THIS SILVER IS MADE BY ART. We demanded the reason of their saying so, They replied only thus, THE SILVER THAT COMES OUT OF ENGLAND, SPAIN, etc. WE ARE NOT NOW TO LEARN HOW TO MAKE IT, BUT THIS IS NOT ANY OF THESE KINDS: which when we heard, we privily withdrew, and left both the Silver and the price of it, never more demandable. Moreover if thou shouldst fain a great quantity of Gold brought from elsewhere, but especially of Silver, this thing cannot be so private; but a rumour will be spread thereof, the Ship-Master will say, SUCH A QUANTITY OF SILVER WAS NEVER BROUGHT BY ME, NOR CAN IT COME INTO THE SHOP, AND EVERY BODY BE THEREOF IGNORANT; and when others shall hear thereof, that were wont to buy it, they'll laugh and say, WHAT? IS IT A LIKELY THING, THAT THIS MAN CAN GET SUCH A MASS OF GOLD AND SILVER, AND PUT IT INTO HIS SHIP, THERE BEING SUCH STRICT LAWS THAT FORBID IT, AND SO STRICT A CHARGE TO PREVENT IT? Thus presently 't will be blazed abroad, not in one Region only, but in the bordering Countries. We being taught by these dangers, have determined to lye hid, and will communicate the Art to thee who dreauest of such things, that so we may see what public good thou wilt enterprize, when thou shalt have obtained it. We therefore say, as heretofore I taught that ♀ was necessary in the Work, and have delivered such things concerning ♀, which no former Age ever delivered; so also I now on the other hand lay open the SULPHUR, which will be desired, without which ♂ will never receive a profitable congelation for the supernatural Work. SULPHUR doth (in this Work) supply the place of the male, and whosoever undertakes the Transmutation Art without it, all his attempts will be in vain; for all the Wisemen affirm, That there can be no Tincture made without its LATTEIN, which LATTEIN is Gold, without any double speaking, Hence the noble SENDIVOGIUS saith, THE FOOL (BELIEVE HE) WILL NOT FIND OUR STONE, NO NOT IN GOLD; BUT THE WISEMAN WILL FIND IT IN THE DUNG, That is to say, In Gold (which is the ☉ of the Sophi) the tincture of Goldness lies hid. This though it be a most digested body, yet is it incrudated and made raw, in one only thing, viz. Our MERCURY, and receiveth from ♀ the multiplication of its own Seed, not so much in weight as in vertue. And although very many of the SOPHISTS do seem sophistically to deny this thing, yet verily so it is as I have said, that is to say, They tell us that common Gold is dead, but that theirs is alive; so in like manner a grain of Wheat is dead, that is, the germinating activity therein lies suppressed, and would eternally remain so, should it be kept in a dry ambient Air: but let it be but cast into earth, and it presently receives a fermental life; it swells up, is mollified and buddeth. Even so is the case with our Gold; it is dead; that is, its vivifying vertue is sealed under a bodily shell, as 'tis with the Grain; although differently, according to the great difference betwixt a Vegetable Grain and Metallick Gold. But even as a Grain remains perpetually un-



changed in a dry Air, is destroyed in the fire, and vivified in the water only, even so Gold, that is uncorruptible in every Element, durable even through every Age, is reducible in our water only, and is then living and ours. Even as Wheat sown in the ground doth change its name, and is called the Husbandman's Seed-corn, either for Bread or other uses, as well as for Seed; even so it is with Gold; as long as it is in the form of a Ring, a Vessel or Iony, 'tis the vulgar Gold, but as concerning its being cast into our water, 'tis Philosophical. In the former respect it is called Dead, because it would remain unchanged even to the Worlds end; in the latter respect it is said to be living, because it is so potentially; which power is capable of being brought into Art in a few daies, but then Gold will be no longer Gold, but the CHAOS of the SOPHI: THEREFORE WELL MAY Philosophers say, That their philosophical Gold differeth from the vulgar Gold, which difference consisteth in the Composition. For even as that Iian is said to be dead, which hath already received the sentence of Death; so is Gold said to be alive when it is mixed in such a Composition, and put upon such a fire in which it will necessarily receive a generative life, in a short time: yea, 'twill demonstrate the actions of a life beginning, and that within a few days. Therefore the same SOPHI that say their Gold is living, do bid thee (the Searcher of Art) to revive the dead, the which if thou knowest to do, and to prepare the Agent, and rightly to mix the Gold, it will soon become living; in which vivification thy living MENSTRUUM will dye. Therefore the MAGI command thee to revive the dead, and to kill the living; They do (at the first entrance call their water living, and say that the death of one principle, with the death of another, hath one and the same period. Thence 'tis evident, That their Gold is to be taken dead and their water living; and by compounding these together, the seed-Gold, will (by a short decoction) vivify or quicken, and the live ♀ will be killed, that is, the spirit will be coagulated with the dissolved bodies; and both of them putrifie together, in the form of dirt or mud, until all the members of the Composition are rent or dispersed into ATOMS: Here therefore is the naturality of our MAGISTRY: The Mystery which we so much hide, is to prepare the ♀, truly so called, the which cannot be found upon the earth ready prepared to our hands; and that for singular reasons known to the ADEPTISTS. In the ♀ we neatly AMALGAMATE pure Gold, purged to the highest degree of purity, and filed or beaten, and being shut in the glass we daily boyl it; the Gold is dissolved by the vertue of our Water, and returneth to its nearest matter, in which the included life of the Gold becomes free, and takes the life of the dissolving ♀, which (in respect of the Gold) is the same as good earth in respect of the Grain of Wheat. In this ♀ therefore, the Gold being dissolved, doth putrifie, and must be necessarily so by the



necessity of Nature; therefore after the putrefaction of death, there riseth the new Body, of the same essence with the former Body, and of a more noble substance, which takes on it the degree of virtuality, proportionable to the difference between the four qualities of the Elements. This is the reason of our Work; this is our whole Philosophy. We have said therefore, That there is nothing in our Work secret but ♀ only, the MAGISTRY of which, is rightly to prepare it, and extract the hidden ☉ it contains, and to Marry it in a just proportion with Gold, and to govern it with the fire, as the ♀ requir-eth, because Gold doth not of itself fear the fire; and as far forth as 'tis united with the ♀ so far doth it render it able to abide the fire. Therefore this is the Labour and Work, to accommodate the regimen of the heat, to the capacity of ♀ abiding it; but he that hath not rightly prepared his ♀, and should join Gold therewith, his Gold is yet the Gold of the Vulgar, because 'tis joined with such a foolish Agent, in which it remaineth as much unchanged, as if it had been kept in the Chest; nor will it lay off its own bodily nature by any Regiment of the Fire whatsoever, where an Agent is not alive within. Our ♀ is then a living and quickening soul, and therefore our Gold is Spermatical; as Wheat sown is Seed-corn, when 'as the same Wheat would (in the Barn) remain Bread-corn only, and dead; and though it were buried in a pot under the earth (as the WEST INDIANS are wont to hide their Fruit or Corn in pits in the earth, fenced against the access of water) yet, unless it be met withal by the moist vapour of the earth, 'tis dead, and abides without fruit, and is plainly remote from Vegetation. I know there are many which will carp at this Doctrine, and say, That he affirms it Gold of the Vulgar; and running ♀ is the material Subject of the STONE: But we know the contrary. Go to therefore ye Philosophers, examine your Purses, although you know such things, have ye the STONE? Verily, as for myself, I do not possess it by theft, but by the gift of my God. I have it, I have made it, and daily have it in my power, have often formed it with my own hands, and I write the things I know: But I write not to you. Therefore deal with your Rain-waters, MAY-waters, your Salts; tattle of your SPERMIE, that it is more potent than the Devil himself; slander and revile me. Believe ye that this is your evil speaking will sadden me? I say that Gold only and ♀ are our Materials, and I know what I write, and the searcher of all hearts knoweth that I write the truth; nor is there any cause to accuse me of envy, because I write with an unterrified Quill, in an unheard-of style, to the honour of God, to the profitable use of my Neighbours, and contempt of the World and its Riches; because HELIAS the Artist is already born, and now glorious things are declared of the City of God. I dare affirm that I do possess more Riches than the whole known World is worth; but cannot make use thereof, because of snares of Knaves. I disdain,



loath, and deservedly detest this Idolizing of Gold and Silver, by the price whereof the pomp and vanities of the World are celebrated. Ah filthy Evil! Ah vain Nothingness! Believe ye that I conceal these things out of envy? No verily, for I protest to thee I grieve from the very bottom of my Soul, that we are driven as it were like Vagabonds from the Face of the Lord throughout the earth. But what need many words, That thing that we have seen, taught and wrought; which we have, which we possess and know, these do we declare, being moved with mere compassion toward the studious, and with Indignation of Gold and Silver, and of precious Stones; not as they are Creatures of God, far be it from us, for in that respect we honour them, and think them worthy esteem: But the people of ISRAEL adores them as well as the World; therefore let it be ground to powder, like the Brazen Serpent. I do hope and hope and expect, that within a few years, Money will be like dross; and that propof the ANTICHRISTIAN BEAST will be dashed in pieces. The people are mad, the Nations rave, an unprofitable Wight is set in the place of God. These things will accompany our so long expected and so suddenly approaching Redemption, when the NEW JERUSALEM shall abound with Gold in the streets; and the Gate thereof shall be made of entire Stones, and most precious ones; and the Tree of Life, in the midst of PARADISE, shall give leaves for the healing of the Nations. I know, I know these my Writings will be to most Men like to purest Gold, and Gold and Silver will (through these my writings) become as vile as dirt. Believe me, ye Young men, believe me ye Fathers, because the time is at the dore; I do not write these things out of a vain Conception, but I see them in the Spirit. When we ADEPTISTS shall return from the four Corners of the Earth, nor shall we fear any Shares that are laid against our Lives, but we shall give thanks unto the Lord our God. My heart murmureth things unheard of; my Spirit beats in my breast for the good of all ISRAEL: These things I send before into the World, like a Preacher, that I may not be buried unprofitably in the World: Let my Book therefore be the fore-runner of ELIAS, which may prepare the Kingly way of the Lord. I would to God that every ingenious Man, in the whole earth, understood this Science; then nobody would esteem hereof (Gold, Silver, and Gems being so exceedent abundant) but so far forth only as it contained knowledge: Then at length Vertue, naked as it is, would be had in great honour, merely for its own amiable nature. I know many that possess the true knowledge thereof, all of whom have vowed a most secret silence; but as for myself I am of another judgement, because of the hope I have in my God; therefore I wrote this Book, which none of my ADEPT Brethren (with whom I daily converse) know of. For God gave rest unto my soul, by a most firm faith; and I do undoubtedly believe, that I shall (by this way) serve the Lord my Creditor, and the World my Neighbour, and chiefly ISRAEL,



by this using I say of my Talent. And I know that none can improve his Talent to so great Usury, for I foresee that (haply) some hundreds will be illuminated by these my Writings; therefore I consulted not with flesh and blood; I sought not after the consent of my brethren in writing hereof. God grant that it be to the glory of his Name, that I may attain the end I expect; Then as many ADEPTISTS that knew me, will rejoice that I have published these things.

CHAPTER FOURTEENTH: OF THE REQUISITE CIRCUMSTANCES IN GENERAL, BELONGING TO THIS WORK.

We have sequestered the Chymical Art from all the vulgar errors, and of the vanquished SOPHISMS, and the curious Dreams of the IMAGINARISTS; and have taught, That the Art, is to be made of ☉ and ☿, We have shewed that ☉ is Gold (without all uncertainty and doubtfulness) not metaphorically, but in a true Philosophical sense to be understood; also our ☿ we have declared to be true ARGENT VIVE or Quick-silver, without any ambiguity of acceptation; The latter we have told you must be made by Art, and be a key to the former. We have added such clear and apparent reasons, that except you be blind at the Sun, you cannot but perceive. We have protested, and do again profess, that we do not declare these things from the faith we give to the Writings of other Men; the things we faithfully declare, are what we have both seen and known. We have made, and do possess the STONE, the great ELIXIR, nor verily will we envy thee the knowledge thereof, but we wish that thou mayest learn them from these Writings. We have likewise declared, That the Preparation of the true Philosophical ☿ is difficult, the main knot lying in finding DIANA'S DOVES, which are folded in the everlasting Arms of ☿, which no Eyes but a true Philosopher ever saw. This one skill performs the Mastery of THEORY, ennobles a Philosopher, and unfolds to the knower of it, all our secrets. This is the GOURDIAN Knot, which will be a knot for ever, to a TYRO in this Art, except the Finger of God direct, yea so difficult, that there needs the peculiar grace of God, if any one would attain the exact knowledge thereof. For my part, I have delivered such things concerning the making thereof, as none before me ever did; more I cannot do, unless I should give the (very) Receipt, which I have also done, only I have not those things called by their proper names. It now remains that we describe the use and practice, by which thou mayest easily discern the goodness or defect of thy ☿; that being known, thou mayest alter and mend it as thou wilt. Having therefore animated ☿ and Gold, there remains an accidental Purgation as well of the ☿ as the Gold, secondly Dispensation or Marriage; thirdly Rection or Governance.



## CHAPTER FIFTEEN: OF THE ACCIDENTAL PURGATION OF GOLD AND MERCURY.

Perfect Gold is found in the bowels of the earth, where-upon 'tis sometimes found in little pieces, or in sands; if thou canst have this sincere, it is pure enough, but if not, then purge it with Antimony, or by the CINERITUM or Royal Cement, or by boyling with AQUA FORTIS, the Gold being first granulated. Our Gold is made by Nature perfect to our hands, which I have found and used, but hardly the Hundred thousandth Artist knows it, except he hath exquisite skill in the Mineral Kingdom; but besides this it is in a substance obvious to all Men, but then it is mixt with many superfluities; we do therefore make it pass through many Tryals and Mixtures till all the feculency be removed, and the pure remain, which is then not without all Heterogeneity; yet we melt it not, for so the tender soul is lost, and becomes as dead as Gold vulgar, but wash it in the water, in which all but our matter is consumed, then is our body like a Crows bill; afterward melt it with a fire of fusing, and file it, then 'tis Prepared: But ♀ needs an internal and an essential Purgation, which is an addition of a true ♂, orderly and by degrees, according to the number of the EAGLES, then is it radically purged. This ♂ is no other than our Gold; which if you know to separate without violence, and then to exalt such a part, and after to reconsume them, thou shalt betwixt them have a conception, which will give thee an Infant more noble than any sublunary thing whatsoever. This Work DIANA knows to perform, if she be first infolded in the inviolable arms of VENUS. Pray the high God to reveal this Mystery to thee, which my former Chapters have disclosed to a word; and where that Secret is couched, there is not a word or stop superfluous or defectuous. But farther, It also requires an accidental Purgation or Mundification to wash off the external defilements that are cast out of the Centre; but this is not so absolutely necessary, but yet this Labour hastens the work; and therefore is convenient. Take therefore thy ♀, which thou hast prepared by a convenient number of EAGLES, and sublime it thrice from common Salt and the SCORIA OF IARS, and grind them together with Vinegar and a little SAL AMONIAC until the ♀ disappear; then dry it and distill it by a glass-Retort, by a fire gradually increased, until the whole ♀ ascend. Repeat this three (or oftener) afterwards boyl the ♀ in the Spirit of Vinegar an hour long, in a CUCURBIT, or a glass with a bottom and a narrow neck sometimes strongly shaking it; then decant or pour off the Vinegar, and wash off the sowrish with Fountain-water, poured on again and again; then dry the ♀, and thou wilt wonder at its brightness. Thou mayest wash it with Urine, or Vinegar and Salt, and so the sublimation, but then distill it at least four times.



without addition, after thou hast perfected all the EAGLES or washings, washing the CHALIBATE or Steel, Retort every time with ashes and water, then boyl it in distilled Vinegar for half a day, stirring it strongly sometimes, and pour off the blackish Vinegar, and pour on new; then wash it with warm water (thou mayest free the Spirit of the Vinegar from blackness, by redistilling it, and 'twill be as vertuous as before;) all this is for the removing the external uncleanness, which doth not adhere to the Centre, and yet 'tis little more obstinate in the SUPERFICIES than you are aware of; which you shall thus perceive: Take this ♀ prepared with his EAGLES, viz. seven or nine, and AMALGAMATE it with most purified Gold, let the AMALGAMA be made in a most clear paper; and thou shalt see that the AMALGAMA will defile the paper with a dusky blackness, but yet this Faeces or defilement thou mayest prevent by the foresaid distillation, boyling and agitation, or stirring it; which Preparation doth very much promote or hasten the Work.

(Vaughan's account of the Alcyhymical Art will be resumed in September OFFIN SESAME, shortly to follow this number.)

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Editorial note: Now that the hot weather wanes, it is natural to think of reading again. We heartily recommend two new books by Manly P. Hall, the one on SELF UNFOLDMENT and the newer, on THE BIBLE. Millie Lukes, 3006 Lake Park Avenue, Chicago, Illinois, stocks these books, as well as myriads of others on these fascinating and inspiring subjects.

We have been complimented by being asked to speak at the Christian Fellowship Center at the Hotel Statler on September 15. We have chosen a title of some timeliness, we think, "UNCONCERN".

We visited the Sufi Center here in Cleveland, in Carnegie Hall, and find its vibrations most soothing and uplifting, as is invariably the case with these centers throughout the world. We are very happy to be a Sufi as their message is one of universal import, evidently the "thing needed" where it is obvious in our present world that the "separate" (so-called) parts can not pull separately with any measure of success. We are learning to pull together by the bitter lessons of pulling against each other, and the latter serves a good purpose in sharpening our apprehension of the truism that all paths lead together, finally, to the One. The mainspring of life is invariably the religious attitude, the heart side, or feminine. Where ignorance is not considered the mother of devotion this is well enough. The masculine side, of reason, is often too aggressive. Life is the ascertainment of the blend of the twain. The Sufi Movement attempts (and succeeds in) the same thing,--the blend of all the beautiful colors of all religious contributions into the white light of Truth, and is no different from this magazine's aim..HE



THE NUMBERS TWELVE AND SEVEN: The numbers 12 and 7--the former being the number of the signs of the zodiac, and the latter that of the planets (The Sun and Moon being considered planets by the ancients)--are very frequently met with in both the Old and the New Testaments. When the tribe of Levi was appointed to the office of the priesthood and the service of the Tabernacle, the original number of the tribes was made up by the subdivision of the family of Joseph into the tribes of Ephraim and Manasseh. This full number was likewise required for the symmetrical arrangement of the tribes around the four sides of the Tabernacle--just as the zodiac was divided into four triplicities of three signs each. The prophet Elijah, at Mount Carmel, "took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of JEHOVAH came, saying, Israel shall be thy name; and with the stones he built an altar in the name of JEHOVAH. The number of the Apostles of CHRIST was twelve, to whom He said: "Ye who have followed Me . . . shall sit upon twelve thrones, judging the twelve tribes of Israel." In REVELATIONS we are informed that the heavenly Jerusalem "had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel; on the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates. The wall of the city had twelve foundations, and in them the names of the twelve Apostles of the Lamb." "I heard," says St. John, "the number of them who were sealed, one hundred and forty-four thousand, of all the tribes of the children of Israel. Of the tribe of Reuben were sealed twelve thousand," and so on.

The scriptural teaching is that, however numerous the nations are, they all have relationship, individually, with one or other of the twelve signs of the zodiac--a fact well known to students of astrology. Those who are inclined to believe that the people of Great Britain are identical with the "lost tribes" of Israel, may make a note of the fact that Aries rules England, Cancer Scotland, Taurus Ireland, and probably Gemini Wales.

WHAT IS THE RULING SIGN OF THE UNITED STATES? Claudius Ptolemy, the renowned astronomer, astrologer and geographer, who flourished at Alexandria during the reign of Adrian and that of Antoninus Pius; who divided the heavens into 48 constellations, wrote thirteen works descriptive of the heavenly bodies and phenomena, also the TETRABIBLOS, or Four Books of the Theory of the Stars, and described the familiarity of the natives of the earth with the triplicities and planets.

America, however, was to Ptolemy an undiscovered country. It has, therefore, fallen to the lot of modern astrology to determine the sign of the zodiac having familiarity with America. In regard to the United States, there are two methods of determination to be followed to this end. 1.--by observation.



of the major planets through the various signs of the zodiac at the periods of the various important events in the several States. 2.--By noting the moment at which the Declaration of Independence was proclaimed, and that of the signing of the Treaty of Peace between the United States and Great Britain, and casting the horoscope for either of those moments if they were recorded. Then, if we find that one particular sign ascends at both epochs, and if the subsequent transits of the planets over the ascending and culminating degrees harmonise with the nature of the events synchronising therewith, we shall be enabled to form a pretty safe conclusion as to the ruling sign of the United States.

The late Commander Morrison, R.N., always believed GEMINI to be the ruling sign of the United States. It is a remarkable fact that the War of Independence and the great Civil War coincided with the passage of Herschel through GEMINI, the period of that planet (i.e., its sidereal revolution) being 30,687 days, or a little more than 84 years.

In Bancroft's "History of the United States", it is stated that:-- "In the evening of the 4th day of July, 1776, New York still abstaining from the Vote, twelve States, without one negative, agreed to this Declaration by the Representatives of the United States of America in Congress assembled." Another statement is that 10 h 10 m. p.m. was the time, when the sign Pisces was ascending, and Sagittarius culminating; Mars in 21 degrees of Gemini, in the 4th angle; Herschel cadent in the 3rd house, in the 11th degree of Gemini; the Moon just risen in Aquarius; and Saturn in the 7th house, in Libra. (Uranus or Herschel appears far off from its usual placement for July 4, 1776 in this, "Another statement", which unfortunately Pearce does not further describe....HEB) Peace was signed on the 30th of November, 1782, but we have not found any record of the moment at which it was signed.

On the 20th of December, 1860, at 1 h. 15 m. p.m., at Columbia, South Carolina, the secession of the Southern States was declared; the R.A. of the M.C. being  $280^{\circ}12'$ , 16 Capricorn  $55'$  culminating, and 27 Aries  $32'$  ascending. Uranus was in Gemini  $9^{\circ}17'$  retrograde, and in quartile aspect with Saturn in Virgo  $9^{\circ}32'$  retrograde. On the 10th of April, 1865, when General Lee surrendered to General Grant, with the army of Virginia, and so ended the Civil War, Saturn was in 27 Libra  $27'$ , i.e., in opposition to the ascendant at the Declaration of Secession.

The Civil War commenced on the 12th of April, 1861, when Uranus was in 9 Gemini  $25'$ , and Mars was in  $6^{\circ}6'$  of the same sign.

It is remarkable that the first settlement within the limits of the United States was made by the English in Virginia, in the year 1607, when Uranus was in the sign Gemini.

It is evident that the sign Gemini has familiarity with North America; and the first decanate of Pisces is the ascendant of the United States. Now that Neptune is in 7 of Gemini, a crisis arises in connection with the Behring Sea Question.



KEPLER AND WALLENSTEIN: In "The Three Cities in Russia," by C. Piazzal Smyth, F.R.S.L. & E., Astronomer-Royal for Scotland, there is "An account of the intercourse of the great Kepler with the no less remarkable genius Wallenstein, Duke of Friedland. The latter's career, judged from actual fact, was frequently in wonderful confirmation of astrological predictions; his horoscope had proved true, however those of smaller mortals may have failed. How could this be? Was there, then, after all a secret sympathy between the distant stars and the trembling breath of human destiny? The answer had been found in certain huge volumes of old manuscript in antique German that lay on the table, and contained numerous letters that had passed between Wallenstein and Kepler, besides almost innumerable astrological essays by the latter. The great duke wrote from time to time to the astronomer to know what sort of campaign the heavens were favourable for, and exactly as he received answer he went and did, coming at last even himself to think that it was his stars, not his military genius, which insured the destruction of Austria's enemies whenever he marched against them."

The foregoing is written by a prominent astronomer, and it forms pretty safe evidence of a good deal of truth in astrology, and of its usefulness in the hands of a clever man such as Kepler was.

Some modern writers on astronomy have insinuated that the really great Kepler did not believe in astrology himself although he pursued it! Blake, in his "Astronomical Myths," makes the discreditable insinuation that Kepler--whose honesty and integrity Prof. Max Müller vouches for--only practised astrology from necessity--"making almanacks and drawing horoscopes that he might live." Our readers may be satisfied that if there were no truth in astrology, so honest and talented a man as Kepler could never have practised it.

ELECTRICITY AND CONTINUOUS THINKING. Who has not experienced that peculiar and indescribable sensation which accompanies the process of intense thought, whilst engaged in the study of some abstruse subject? We feel, during the first efforts, that the brain seems, as it were, to be scarcely at all acted upon. By degrees we become sensible of the operation of some new power; or we are conscious of an increase of the intensity of the perceptive faculty, until at length we are enabled to overcome the difficulty by which we were so long baffled. And what is worthy of remark, this result comes frequently, perhaps almost invariably, with a startling suddenness, the truth flashing upon the mind with the velocity of light; and we then begin to wonder at the tedious perceptive processes which the mental faculties went through before the mind's eye was thus enabled to see more distinctly. The electrophysiological theory affords a satisfactory explanation of this phenomenon. During the first efforts, but a small portion of the electric fluid is transmitted to the brain; gradually the nerves become charged with it, until the accumulation is such that the



brain is then immediately and intensely acted upon; hence the result, as above described, is the increased perceptive power.--  
Leithead's "Cosmical Force."

THE EUPHRATEAN NAMES OF THE SIGNS OF THE ZODIAC. "r. Robert Brown, Junr. F.S.A., has reprinted from the "Proceedings of the Society of Biblical Archaeology," March, 1891, some very erudite remarks of his own on "The Euphratean Astronomical Names of the Signs of the Zodiac," from which we take the following extracts:--

"We know that the stars were figuratively regarded by the Sumero Akkadai as a 'heavenly flock,' a simile which is even found as late as the so-called CHALDOEAN ORACLES. Of this heavenly flock--these 'herds'; the seven Planets were naturally the protagonists, and, as such, were pre-eminently the LUBAT ('Old Sheep'). Thus we find: 'The-Moon and the-Sun, the Messenger-of-the-Rising-Sun, the Star-the-Ancient-Proclaimer. The Star Old-Sheep (i.e.) the-star-the Eldest, the Old-Sheep-of-the-furrow-of-heaven. The Star Death-in-heaven, the 7 Old Sheep-stars (are they).

The seven 'Old Sheep' are thus the Moon, the Sun; the Messenger-of-the-Rising-Sun, i.e., Mercury; the Ancient-Proclaimer, i.e., Venus; the Old-Sheep-the-Eldest, i.e., Saturn, as having gone out farthest into the abyss of heaven; the Old-Sheep-of-the-furrow-of-heaven, i.e., Jupiter, as nearest to the ecliptic; and, lastly, the ill-omened planet Mars. The sun was thus symbolically regarded as a Ram, and, as observation of the Sun must necessarily have long preceded any classification of planets, it is only reasonable to suppose that this is a very archaic idea. And such a supposition is converted into a certainty when we find the Solar Ram alike in Egypt, Hellas, and India. In Egypt the Ram-Sun is,

'The brilliant One who shines in the waters of the inundation,

He who enters and comes forth continually from the highly mysterious cavern;

He who raises his head and lifts his forehead,  
The RAM, the greatest of the creatures.'

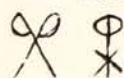
"It is this Ram-Sun, the Dawn-proclaimer, who emerging from the underworld 'raises his head and lifts his forehead,' 'thrusts forth his golden horns,' and butts triumphantly against the darkness which he puts to flight. With the Egyptian solar Ram may be compared the Aryan gold-fleeced Ram, on which Phrixos in the myth escaped to the far East, and which in Greek legend was actually identified with ARIES. Similarly the Solar Indra is styled 'The Ram irradiating the firmament,' 'a very celebrated heroic ram,' so that the idea is neither specially Egyptian or Aryan, Semitic or Turanian, but one which arises naturally in the mind. Hence the stellar Ram who, as ARIES (after a certain date, i.e., B.C. 2450), opened the year, was a natural reduplication of the solar Ram, who had previously in mythologic idea opened the day,



CHAPTER XI. L, is the 12th letter, meaning death; the same as m is Pisces the 12th, the foot and last of the year. It is two sticks placed at a right angle, in which may be written eight

( 12 ) ninety, ( 190 ) or any number which may indicate division of time as differently measured in the several stories of the Bible.

It is spelled el, ell, hl, hel, hell. It is the square and surety, because of the certainty of death on it. It is one-half of the square cross,--two forming the whole. This is why two are used in hell. They are the flanks in Fig. 11, a destructive and a cross fire.



Pigeons



He Goat



Bullock



She Goat



Turtle



Kidneys



Turtle Doves



Flanks



Cormorant



Caul



Owl



Last



Kid



Ashes

FIG. 11

The L, is the lower part of the house where the cook, fire and pantry usually are, and withal is a broken spine and a square death. In list, L becomes T. List, is a lurch, and the edge in G, as listing, G I N equals 14 listening.

The pantry takes its name from Pan and tri, and buttery, is from the four head of the Ram; for the obvious reason of the eat in G of the dip, (eating of the dip, the sop equals so P) and the pass over the Styx.

Pan, is connected with th and R in panther--the cat. The signs of the heavens are chained together with the links of the Lynx. The Lynx is the keystone that binds all together (All the signs of the heavens are in shape like some animal life. As they are all chained together, so all life is connected together by the law of resemblance; one example, is the thumb claw on a dog's hind foot being a connection with a bird's claw equals see law equals square has all in. Dog has no use for that claw; it is a link.) To be continued.



and is thus a 'diurnal' sign. But this solar origin of the Ram is altogether inconsistent with a mythological connexion with the monstrous brood of Tiamat.

"En effet, observes Lenormant, c'est l'etoile alpha du belier, appelee en accadien DIL-KAR, qui annonce la lumiere, et en assyrien IKU, dont l'observation determinait astronomiquement le commencement de l'annee, ris satil. Now the star DILGAI (the DIL-KAR of Lenormant, and by others, e.g., Jensen, read AS-KAR), 'Messenger-of-light,' probably originally when the year began with TAURUS, was CAPELLA; but when in the course of time the year commenced with ARIES, then the 'Messenger-of-light,' the year-beginner, changed, and would no longer be CAPELLA, but ALPHA ARIETIS, as stated by Lenormant. But DILGAI was identical with 'the Star of stars,' and with the star 'IKU of Babylon.' Now 'a bright particular star'--in this case the KAKKAB ANUV, KAKKAB LULIN, 'the Star of Anu', i.e., the Star of the RAM, is almost always the nucleus of a constellation; and as the Ram-Sun is prior in idea to the Ram-star, so is the RAM-star to the RAM-constellation; and thus ALPHA ARIETIS; called by the Arabs RAMIAL ('the ram'), becomes, so to speak, the capital of the region included in ARIES, whence we note incidentally that the stars of ARIES were not thought to resemble the figure of a ram. Hence as I KU equals ALPHA ARIETIS, it (ultimately) equals ARIES; and KU may well be an abbreviation of I-KU, used to indicate, though not literally meaning, the constellation of the RAM. We find examples of the modification or abbreviation of Euphratean words by the elision of an initial vowel, e.g., NA for A-NA, and KU for U-KU (vide Sayce, SYL. No. 138). The Assyrian name IKU will signify 'the front', or 'Leading-Star,' i.e., of the year; of the Hebrew 'to be in the front.' Ptolemy says that Hipparchos placed ALPHA ARIETIS 'at the muzzle' of the RAM. Thus KU, 'the Leader'--of the heavenly flock through the year, would be a very suitable designation for ARIES. RAMIAL, again, equals the As. AILUV, Heb. AZIL, 'the Ram', the Ak. LU-NIT ('Male-sheep'), and appears in Berosos as Aloros, the first of the ten antediluvian Babylonian Kings."

It is interesting to learn that the Bible is being studied in an astrological (termed "astronomical" to please the scientific and religious world) manner. As Mr. Brown remarks:--"Apart from the special historical and scientific interest of the subject, it has also a distinct psychological value, as being illustrative of the process by which mere natural and necessary observation develops into archaic science and a general theory of cosmic harmony. All the twelve names of the Signs of the Zodiac, with one exception--ZIB, occur on two British Museum tablets, Sp. 128, and Sp. 129, dated respectively 111 and 123 B.C."

Bible students thus learn that a knowledge of astrology is indispensable to their right understanding of the Old Testament.

RACING: \*\*\*\*\*While on this subject, we may as well state our opinion that the breed of racehorses is not being improved by the present forcing and high-pressure system of racing horses so



early in their two and three year old career. The Derby, Oaks and St. Leger should be for horses of four years instead of three as at present. No two year old racing should be permitted before the 1st of May; and no two year old ought to be allowed to compete in more than three or four races in one season. It is a palpable fact that we have not horses possessing such stamina as those of twenty years past, and more. The Ascot Cup this year was comparatively a fiasco, and it is dwarfed by the mammoth prizes given for colts and fillies of two years old. We repeat that there is far too much two year old racing, too little encouragement given for keeping horses in training in their fourth, fifth, and sixth years, and a too early retirement to the stud.

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GOLDEN FLEECE by T.H. Page (cont'd)

Chapter IX: I is the 9th letter--the 3 times 3. It is the all-seeing eye of Almighty God. No place is so obscure as to be shut out from that sight.

On a lower scale, it is the sun. It is the bright light of the A, where all souls are purified and pass from elfs to cupids by the ACEAY.

Fig. 9 J, is the 10th letter, and represents the out-stretched arm of the Almighty. See 10th, is Φ th.

J is made by placing 2 sticks at an angle of 120, (The name is different at different epochs, because of the rearranging of the heavenly signs--the place where the character of a letter sign is established by the relative position of the zodiac) with a stone at the joint, and another at the fist, as in Fig. 9.

J is the initial letter of the compound JEMOAH-JIREH: meaning the time of an advent--the altar of the son Isaac and the Ram. Isaac (Death and a naught 0 si fire--cypher) was slain in the month Avez; he took the name of the lamb, and as the power of Orion the regulator of the zodiac, he is said to slay the bull because he suffers the influence of that sign and lives through it (the soul of Isaac in space, and his body on earth with a new spirit in the neck). He passes to the next sign, and so on thru the twelve.

The lamb matures as the Ram. That Ram is Orion, the head and front of the zodiac. By precession, each sign occupies the place of every other sign in time. The changing of names will always occur to suit the sign aspect of the heavens.

By the "signs changing places," is meant the time of year that the sun will enter those signs successively through the whole circular course; they change places, by time with the sun.

The fall of Adam, the circumcision of Abraham, the tales of Moses, Aaron, Joseph, Saul, David, Job, Jeremiah, and all the principal characters in biblical mythology, are different ways of describing some of the experience of Jason during his voyage to the east. The whole has never been told in one tale.